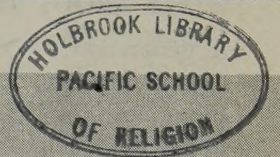


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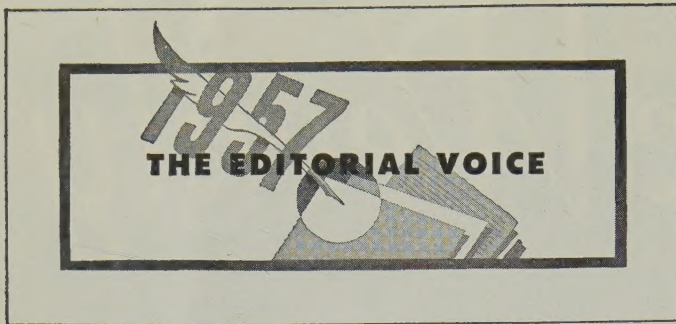
SEPTEMBER 11, 1957



A VIEW OF LEOPOLDVILLE, CONGO

In this issue

THE CHURCH OR THE KINGDOM? By George Wells Arms
RESULTS OF THE SPIRIT'S COMING By Alfred C. Snead



WHAT ABOUT THE ETHICS OF JESUS?

A generation or so ago when Modernism was taking its rise in religious circles a great deal was heard about the ethics of Jesus and the tragic failure of the Church to get those ethics accepted by society.

The assumption was that our Lord had introduced into the world a superior system of ethics, based upon love and leading to brotherhood, and that His plan was to spread this new doctrine through the agency of the Church till throughout the whole wide world men "should brothers be, for a' that and a' that."

It may seem a bit odd that the religious teachers who exalted the teachings of Jesus to the seventh empyrean should in the same breath demote the person of Jesus to the level of a common man; yet they did just that. They lamented with many a crocodile tear the error of the Church in worshiping Jesus and failing to spread His ethics throughout the earth. The implication was that the man Jesus was important only because of the sterling quality of His ethics; though it was hard for some then and it is hard for others now to understand how a man's teachings can be greater than the man. The same persons who exalted His doctrine of love completely ignored His claim to deity and brushed aside His teachings on sin, judgment and hell, as well as His whole system of eschatology. This arrogant picking and choosing among the words of Christ gave some persons the impression that these teachers were far less sincere than they claimed to be, for a man need not be a genius to reach the conclusion that if Jesus was wrong about almost all of His teachings there could be no certainty that He was right about the rest.

Well, it is not my intention to fight again the battle of Bunker Hill. If all this belonged only to the past we might be content to let the dead bury their dead and pass on to something else; but the ghosts of the old Modernists appear to have been reincarnated and many of the arguments raised by the liberals a generation ago are now being repeated by the orthodox.

The ethics of Jesus must be imposed upon society, we are told, then all inequalities will vanish; the division of humanity into rich and poor, great and small, privileged and underprivileged will be no more. Under the benign influence of Christ's ethics of love, greed and war will disappear from the earth and the dream of universal brotherhood be realized at last.

Back of such teachings lie several grave errors, possibly

the worst being the failure to distinguish the Church of Christ from the fallen world of mankind. According to the Bible the human race is morally fallen, spiritually alienated from God, lost and under the severe sentence of divine judgment. In sharp contrast to this, the Church is a body of regenerated persons who have withdrawn from the world in spirit and in heart and have thrown in their lot with Christ to own Him as Saviour and to follow Him as Lord.

Between these two groups, the world and the Church, there is a gulf as wide as space. The truly regenerated man is a new creature; he belongs to another order of being; he has another kind of life, another origin, another destiny. He is like those who sailed in the ark of Noah, touching the watery world of lost men, to be sure, but separated from it by a thin hull that might as well have been miles thick, for it kept them in and kept the judgment water out.

The teachings of Jesus belong to the Church, not to society. In society is sin and sin is hostility to God. Christ did not teach that He would impose His teachings upon the fallen world. He called *His disciples* to Him and taught them, and everywhere throughout His teachings there is the overt or implied idea that His followers will constitute an unpopular minority group in an actively hostile world.

The divine procedure is to go into the world of fallen men, preach to them the necessity to repent and become disciples of Christ and, after making disciples to teach them the "ethics of Jesus," which Christ called "all things whatsoever I have commanded you."

The ethics of Jesus cannot be obeyed or even understood until the life of God has come to the heart of man in the miracle of the new birth. The righteousness of the law is fulfilled in them who walk in the Spirit. Christ lives again in His redeemed follower the life He lived in Judaea; for righteousness can never be divorced from its source, which is Jesus Christ Himself.

The dream of a universal brotherhood based upon the ethics of Jesus is just that—a dream. It is compounded of a few words of Christ mixed with vast numbers of uninspired words spoken by men whose yearnings are to be commended but whose wisdom is suspect. To arrive at the doctrine of brotherhood it is necessary that we reject the major portion of the New Testament and misunderstand the rest.

There were once two brothers. They lived in a society that had not had time to develop the many social evils we know today. Yet one killed the other because sin was there. If two brothers in the morning of the world could not get on together, how can we hope that the gentle teachings of Jesus can ever bring brotherhood to a race filled with complex iniquities where men inherit hates and where the souls of all are lacerated by jealousy, envy, egotism, greed and lust.

The hope of the individual is the new birth and the acceptance of the teachings of Christ as a way of life. The hope of the race is that Christ shall come again to earth. *Even so, Lord, come quickly.*

are we trying to carry out man's program—
will we let Christ use us to carry out His?

The Church or the Kingdom?

By DR. GEORGE WELLS ARMS

*"Upon this rock
I will build my church;
and the gates of hell
shall not prevail against it."
—MATTHEW 16:18.*

*"My kingdom is not
of this world: if my kingdom were
of this world,
then would my servants fight."
—JOHN 18:36.*

TH of these verses are the words of our Lord. The first is in reference to His church and the second is in reference to His kingdom. There is to be much confusion today as to whether the purpose of Christianity is to establish a new social order and thus bring to pass the kingdom of God here on earth, whether the purpose of Christianity is to form an assembly, which the church, as Christ's witness and body in the midst of a corrupt and perverse generation, and to bring about the establishment of the kingdom with Him.

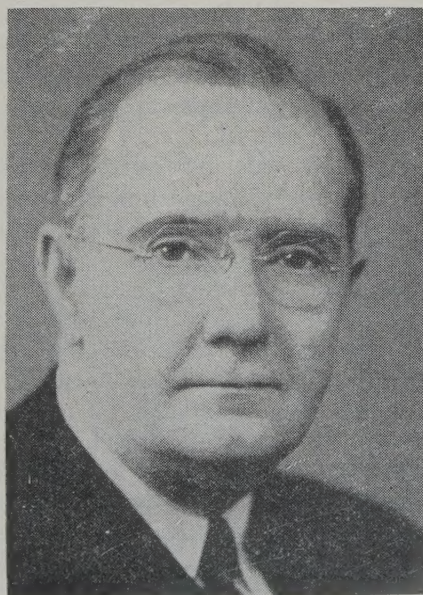
The answer is not necessarily a matter of individual salvation, for we may be saved whichever way we answer. But the answer we give is vital, for the purpose of our living here largely determines our whole method of activity as well as our attitude toward life. A man's purpose determines his course, and by giving his goal he is often saved from many sorrows and arrives at his destination much sooner.

These words of Christ clearly reveal that the purpose of His first coming is to call out and form a body which He calls "my church," and that the kingdom is of another order. In other words, He is going to form a new age in which we live a body

to be composed of His "called-out-ones," the church, "that he might sanctify it, having cleansed it by the washing of water with the word, that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish" (Eph. 5:26, 27, A.S.V.).

At the coming of the kingdom prophesied in the Old Testament men shall beat their swords into plowshares, the lion and the lamb shall lie down together, every man shall dwell under his own fig tree and the Prince of Peace shall reign. But it is not to be brought to pass through the instrumentality of the church. This "bringing in the Kingdom," so we are told, is the task of the church. But our Lord is not seeking to make this world a perfect place by the instrumentality of His church. His church is never a means; it is an end in itself. "I pray not for the world, but for them which thou hast given me" (John 17:9).

Dr. Arms



He is seeking from a wicked, corrupt and adulterous generation to call out a people for Himself whom He Himself shall perfect, and then with them set up His kingdom over the earth. "In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16:33).

This is the age in which Christ is building His church. Christ was aware that it is impossible to bring in a new world order until men have new natures. Therefore, He said, "Ye must be born again." Kings, empires, governments, dictators, utopias, leagues, schemes of men have risen and fallen. All failed because no one can bring a new thing out of an old. Without regeneration human nature remains the same.

*"Oh, where are kings and empires now
Of old that went and came?
But, Lord, Thy church is standing yet,
A thousand years the same."*

Abolish slums if you will, and make everybody as comfortable as the dwellers on Park Avenue, and when you call on the dwellers on Park Avenue you will find that they are no more spiritual than the dwellers in the slums. Covetousness, hate, lust, the things that breed war, broken homes and broken hearts, together with the shadow of death, cast their blight over both neighborhoods. The kingdom is not there. Dan Crawford reminds us that "to be better off is not to be better."

This does not mean the church has not brought any blessings into the world. It has. The only real blessings which the world has ever enjoyed have come from it. But the reason the church has not brought in the kingdom and is no nearer to it now than nineteen hundred years ago is because that is not what it is here to do. As Harnack, the great

historian, well said, "The church had the greatest influence in the world when it had the least to do with it."

The true church through the ages has been like its Lord, seeking to save that which is lost; calling sinners to repentance, not to reformation. It has rejoiced as it has seen blessings abound wherever it was allowed to flourish. In times of persecution and tribulation it has rejoiced in the fellowship of His sufferings and has been at its best. It does not lay up its treasure here on earth nor set its hope on earthly things. It looks for the city whose builder and maker is God, which the Lord will establish at His return; not man.

There is a sense in which this present age is truly Christ's kingdom inasmuch as He is always the sovereign Lord; and He so likened it, saying it is like unto a field in which was sown both good and bad seed awaiting the harvest when the kingdom will be set up. So He spoke of it in many parables.

Objection may be made that we are taught to pray "Thy kingdom come," and why so pray if we are not to bring it to pass? But we are not praying that we may bring it to pass, but that our Father may bring it to pass. By offering this prayer we are confessing, as Christians have done through nineteen

centuries, that the kingdom has not come. We are not praying for a process nor for a method through which the Lord might help us to bring it in, but we are praying for the accomplished fact when "the kingdom of this world is become the kingdom of our Lord, and of his Christ." This will be ushered in not by man, but by God in His infinite grace on the day of His appearing. It is worth while to note that the epistles are addressed to the churches concerning the church and not about the kingdom. The word "church" occurs some sixty-eight times in the epistles.

We are living in the Church Age, not the Kingdom Age. "The gates of *hades* shall not prevail against it" (A. S. V.), said its Head and Founder. He used the word *hades* (which means death or the grave, the same word we translate, "O grave, where is thy victory?") and not the word *gehenna*, which is the word meaning and correctly translated "hell." The meaning is not that even hell itself is unable to destroy the church. That is true; nothing is able because Christ is its Head. The picture is not hell storming the portals of the church to break it down, but the church delivered from the gates of death, man's last and great enemy, which cannot prevail against it because its Head has conquered death and the grave, through whom this victory is guaranteed to all those who compose His body.

All men together with their schemes, all science and learning, medicine and hospitals have not been able to avoid death since the beginning of time. Against them all have those gates prevailed. Christ, declared to be the Son of God with power by His resurrection from among the dead, has triumphed over them. Against Him, and Him alone, they could not prevail. Captains, monarchs, dictators, great men, founders of religions, philosophers—all have failed. He tasted of death for every one of us, but it was impossible that He should be holden of it. He made the breach in the battlements which have imprisoned all humanity through the ages, that through it He might lead His church, His called-out-ones, who believe and trust in Him (Rom. 8:11).

Death cannot prevail against His church. We lay the bodies of our dear ones in the grave, but it is on the body; and those who have fallen asleep in Jesus will God bring with Him. It is no more possible than they who are Christ's should be holden of death than it was possible that He Himself should be holden of death. Death may attack us; it attacked Him; but it cannot hold us any more than it could hold Him. The church is deathless and deathproof. This is His triumph and also our triumph. It is not "the gates of *hades* shall not prevail against the kingdom," but "the gates of *hades* shall not prevail against the church." When the King comes back and we receive our resurrection bodies then shall come to pass that saying, "Death is swallowed up in victory"—conquered by Christ and His church.

Let us take our bearings. Which are we bound? Are we trying to carry out man's program, or are we letting Christ use us to carry out His? To answer this aright will save many disappointments. Let the church get back to her task of witnessing and evangelizing, to turning the sinner from his way and upholding the cross, to bringing hope to those who are in the shadow of death, and to building up, not the kingdom but the Body of Christ.

"The Church's one foundation

Is Jesus Christ her Lord;

She is His new creation

By water and the word;

From heaven He came and sought her

To be His holy bride;

With His own blood He bought her

And for her life He died."

My dear reader, if you are not in the church—I do not mean nominally, but truly—give your heart to Christ, make Him your personal Saviour, Redeemer, Friend, King, and experience now the joy and eternal life in being part of His body.



Our own strength is real weakness, absolute weakness, and tends naught but humiliating falls; for God withholds His support from presumption, while conscious weakness, together with a lowly spirit of confidence in God, is true strength—God's own strength.—JEAN NICOL GROU.

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Results of the Spirit's Coming

Seven things the Holy Spirit will do when He comes upon a believer are listed in John 14-16

By DR. ALFRED C. SNEAD

THE ALLIANCE WEEKLY of May 1 H. M. Shuman in his excellent sage, "A God-touched Man," te: "The divine credentials of t men in Bible history were that had an experience with God ch transformed their lives and received an anointing to do 's work so that He received the y."

ne April 29 issue of *Christianity* zy reported an address given by J. C. McPheeters at the conven- of the National Association of ngelicals in Buffalo. The speaker "The lost chord in the modern ch is emphasis upon the work ministry of the Holy Spirit. . . . me to my personal Pentecost the highway of a Methodist logical terminology." To illus- the fact that others have come personal Pentecost over other ways of terminology, he related experience of a Presbyterian ster who had been an outstand- leader in church and school k for many years. After reach- the age of retirement he accepted pastorate of the Presbyterian ch in Wilmore, Kentucky. In ersation with Dr. McPheeters he

"For some time I have had a concern for the baptism of the Spirit. I have been reading ey, Torrey and Moody on this ct. I have even spent some days isting and prayer. There is a outreach in my heart for this ual endowment in my personal Later he told this friend, erday morning while I was ng, at nine o'clock, the blessed orter came in His mighty bap- I am now rejoicing in the full- of His Spirit."

r some time the Lord has been ng me to study anew and

meditate upon the marvelous mes- sage which He gave to His disciples in John 14, 15 and 16, with special emphasis upon the sevenfold result of the coming of the Holy Spirit into their lives.

Prayerful meditation upon these truths concerning the Holy Spirit's presence and power in the believer's life not only causes the heart to yearn Godward for the Spirit's full- ness in personal experience, but also is good preparation for better under- standing of, confidence in and obedi- ence to the Great Commission our risen Lord gave to His disciples and to us also. These teachings of Jesus in John 14 to 16 will be a safeguard against false emphases upon the work of the Holy Spirit and His in- dwelling in the Church and the believer.

Eternal residence in our Father's house, the eternal oneness of the Father and the Son, and our privi- lege of unbroken fellowship with the Father and the Son in daily life and service are clearly set forth in the Master's words in John 14:1-15. Then He said: "And I will pray the Father, and he shall give you another Comforter, that he may

abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you."

The sinner cannot receive the Holy Spirit. He may be convicted of sin and brought to repentance by the Spirit, but the penitent one must be led by the Spirit to receive Christ Jesus as Saviour and Lord; be born again and partake of eternal life be- fore he can truly open his heart and life to receive the Holy Spirit in all His fullness to possess and control him, to enrich and energize him, all unto the glory of God and the win- ning of men to Christ.

We now present, with brief com- ment, the sevenfold result as named by our Lord in these chapters. The Holy Spirit brings with Him:

1. *God-consciousness.* "Ye shall know" (John 14:20). Is not this a supreme need today in each of us? All the forces of Satan and his hosts, the world system and the tendencies of our own hearts combine in seek- ing to make us conscious of ourselves and the ungodly world around us. We need a true God-consciousness. We need to live in Christ moment by moment rather than in our circum- stances.

When Peter stepped over the side of the boat on the Sea of Galilee to go to Jesus, he was able to walk safely on the water so long as his eyes were wholly upon his Lord; but when he saw the wind and the waves more clearly than he saw Jesus he began to sink.

The Holy Spirit comes to cause us to *know* experientially that Christ is in the Father in glorious oneness, and we are in Him and He in us.



2. *Divine instruction.* "He shall teach you" (John 14:26). Our loving heavenly Father desires us to let the Holy Spirit take us on a personally conducted tour of the World as we read it and meditate therein day by day. Precious privilege of love and grace! Jesus says not only "He shall teach you all things," but also He shall "bring all things to your remembrance, whatsoever I have said unto you." God grant that we shall so diligently study the Word daily in the sanctuary that we shall become saturated with the life-giving Word and it will overflow naturally in our conversation, our attitudes and our actions.

3. *Faithful witness.* "He shall testify of me" (John 15:26). He will testify to us and through us. Note carefully the essential lesson of successful witnessing: "Ye also shall bear witness, because ye have been with me from the beginning" (verse 27). Historically this applied to the disciples who were with the Lord during the three years of His earthly ministry. Experientially it is our privilege and responsibility as we abide in Christ and He in us. Study carefully John 14:21, 23.

4. *Stern reproof.* "He will reprove the world" (John 16:8-11). Why did Jesus place this striking word of the Holy Spirit's conviction of sinners, His reproving the world, in the very middle of the seven results of the Spirit's coming? The answer undoubtedly is that the Holy Spirit must have His way in the Church, in us as Christians, before He can have

His way fully in the world about us, convicting sinners and drawing them to Christ.

5. *Divine experience.* "He will guide you into all truth" (John 16:13). It is possible to be taught the Word so that we know it intellectually and perhaps memorize it, yet our lives may not be transformed thereby. Only as the living Word enters our hearts and energizes our lives will our lives be transformed by the indwelling Christ. God cannot and will not change His truth to fit our lives, but He will, as we submit to Him, change our lives to fit His truth.

"He shall not speak of [from] himself." The Holy Spirit will be neither the source nor the subject of His message, but "whatsoever he shall hear, that shall he speak." This is a valuable lesson for every Christian, in witnessing, preaching and teaching. Let us first hear from God and then faithfully proclaim His Word.

6. *Glorious fullness.* "He shall receive of mine, and shall shew it unto you" (John 16:14)—Christ our life, Christ our message. Only thus can we glorify our Lord. Ephesians 3:14-21 and Colossians 1:27-29 are vital in our lives and ministries unto the glory of God.

7. *Prevailing prayer.* "Ye shall ask the Father in my name" (John 16:23-26). Only by the Holy Spirit filling our lives, controlling our ministries and enthroning Christ as Lord and Master can we truly pray in the name of Jesus. Then will we ask and receive and our joy be full.

◆ ◆ ◆

The Spirit in Life's Common Tasks

By GEORGE MATHESON

"I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass" (Ex. 31:3, 4).

What—for so base a purpose as that? To fill a man with the Spirit for the sake of devising cunning works, to inspire him with wisdom and with understanding and with all knowledge for no other end than that he may work in brass and iron—it seems a most lame and impotent conclusion.

I could understand a man being

inspired to teach, I could understand him being inspired to prophesy, I could understand him being inspired to live a life of unworldliness; but to fill him with the Spirit for the sake of life's common round, to inspire him with a view to perform duties seemingly the most menial and the most undivine, is not this a degradation of the fountain of living waters?

No; it is an elevation. The glory of every spirit is its power to manifest itself in the smallest things.

Faith's Opportunities

We cannot expect to learn much of the life of trust without expecting to pass through hard places. These are faith's opportunities. When they come let us not say as Jacob said, "All these things are against me," but let us rather climb upon our hill of difficulty until we get so near heaven we shall be able to say, "These things which happened unto me have fallen out rather unto the furtherance of the gospel."—A. B. SIMPSON



When is the poet a perfect poet? It is when he can weave the spirit of beauty into everything, get sermon from stones and books from the running brooks. Even so is it with Thy Spirit, O my God. Its triumph in its lowest sphere—its shining before men. It is never so manifested as when it appears in its seeming opposite. The heavenly treasure never proves its omnipotence so strongly as when it lies in the earthen vessel; it is beauty revealed in deformity, it is peace subsisting in storm, it is strength perfected in weakness, it is life manifested in death.

Spirit of Christ, Spirit that hast incarnated Thyself in the brass and iron of this world, I come to Thee. Unto whom can I go but unto Thee to find that which I need? That which I need is not seclusion from the world; if it were, the spirit of the Brahmin would suffice. It is power to work in the world, strength to serve in the duties of the common day. Therefore, Thou Spirit of the Incarnation, inspire me for the labor of the flesh. Quicken me for the toil of dusty lane and bustling mart. Nerve me for the troubles of the exchange, the countinghouse, and the workshop. Fit me to bear the crosses and the losses that await the dealings between man and man. Help me to consecrate my gains to the service of love, to the lifting of humanity, to the setting at liberty of those that are bound. So shall I make friends of the mammon of unrighteousness, so shall I claim for Thee what the world has claimed for its own. The incarnation of Christ shall be completed when Thou hast filled the brass, the silver and the gold.



DAVID R. ENLOW, Editor

HOME

Library to house Billy Graham papers: Evangelist Billy Graham has offered his personal letters, papers and sermons to the Southern Baptist Theological Seminary in Louisville, Ky. Dr. Duke K. McCall, seminary president, said the papers would "afford generations of future young ministers the opportunity to study the great Graham revivals of this era." He said the papers include Graham's correspondence with the heads of many nations.

Presbyterian leaders map Latin American campaign: Plans for a widespread evangelistic campaign in Latin America in the summer of 1959 were mapped by the executive committee of the World Presbyterian Alliance at its meeting in Stony Point, N. Y. The campaign will be launched before the meeting of the Alliance's eighteenth General Council in Campinas, Brazil, July 27-August 6, 1959, and will continue after its close.

Presbyterians plan traveling missions seminar: A new national missions traveling seminar that will tour Presbyterian projects in California, Arizona and the Mexican border country January 1-9, 1958, was announced in New York. It will be sponsored by the Board of National Missions of the Presbyterian Church in the U. S. A. Forty-six Presbyterians will travel by chartered bus to the denomination's mission fields in the three areas "to see the church in action on city and rural frontiers."

BROAD

Report Communists close East German churches: All churches in the area of Koenigsberg, capital of the former East German Province of East Prussia, have been closed by Communist authorities and converted into "cultural centers" or depots and storehouses, according to a report in Hamburg, Germany. The report appeared in *Montagsblatt*, widely-read Protestant weekly, which said the same situation is true for the whole of the Soviet-occupied part of the province.

Poling addresses German Christian Endeavorers: Dr. Daniel A. Poling, president of the World's Christian Endeavor Union, told the annual conference of the movement's German branch in Kiel that Christian youths from many countries are praying for the reunification of Germany. More than 7,000 young people from West

Germany and other countries participated in the meeting, theme of which was "You Belong to God." They also discussed plans for a world Christian Endeavor conference scheduled to be held July 23-27, 1958, at Frankfurt-on-Main, West Germany.

Argentina signs agreement with Vatican: Argentina has just signed an agreement with the Vatican establishing an official organization of chaplains for the three branches of the armed forces. This is the first agreement to be signed between Argentina and the Holy See. According to one high Roman Catholic source, the act "has special significance, in that it may be the beginning of more important agreements."

PEOPLE

Lutherans name new world missions director: Dr. Arne Sovik was named director of the Lutheran World Federation's department of world missions by the LWF executive committee at a meeting in Northfield, Minn. He succeeds Dr. Fridtjov Birkeli, of Norway, who resigned to become director of the Norwegian Mission Society.

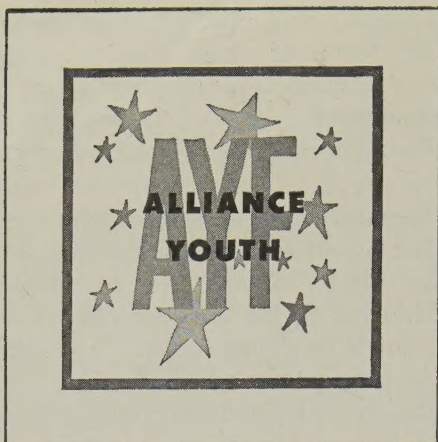
Dr. Evans to conduct Alaska preaching mission: Dr. Louis H. Evans, minister-at-large of the Board of National Missions, Presbyterian Church in the U. S. A., will conduct a five-week preaching mission in Alaska. He will speak to servicemen at three Air Force bases, address a conference of some 150 Presbyterian workers, and make radio and TV appearances. The air bases at which Dr. Evans will speak are Eielson Field, near Fairbanks, September 8-11; Ladd Field, Fairbanks, September 15-18; and Elmendorf Field, Anchorage, September 22-25.

PEOPLE SAY

Bishop Bo Harald Giertz, of Gothenburg, Sweden, chaplain to the King of Sweden: "Where church attendance is very good, as it is in America, there always is the danger that the pastor tries to give his audience the message they are likely to understand" instead of the one they need. "Perhaps I am mistaken, but I got the impression that the American churches today are in danger of making good behavior and Christian morals the essence of Christianity."

THE PRESS

Part of Bible first product of new printing technique: In Ethiopia a new printing technique that adapts the complicated Amharic script, the principal language of the country, to mechanical typesetting has been developed. The new device is in operation in Addis Ababa, the capital of Ethiopia, and the first work to be composed on it is part of the Bible. The task of developing the printing method was difficult since the Ethiopian language comprises 231 standard letters. Printers and typographic experts studied the problem for years before solving it.



WELDON B. BLACKFORD, Editor

Brooklyn's AYF

"A Night in Belgian Congo"

By REV. STANLEY TOPPLE

It began on the Friday evening of the 1956 missionary convention in The Clarendon Road Church in Brooklyn, New York. The message that evening was to the young people. Rev. Robert Cowles, the missionary, told of the tremendous cost to some Christians when they give their all to God. At the close twenty-five or thirty young people lined the front of the church in solemn dedication or rededication of themselves to God. It was a heart-moving sight indeed!

The following day the monthly AYF business meeting was held, at which time the officers discussed their new missionary pledge. "What did we pledge to missions last year?" someone asked. "Thirty dollars," answered the treasurer. The reply came, "Well, we paid it; let's make it \$30.00 again."

Then someone asked, "Does that speak for the extent of our dedication last night?" Humiliation and embarrassment followed. One person suggested doubling last year's amount, another tripling it. Finally it was decided to pledge \$100, but endeavor to go far beyond the pledge. In order not to "rob Peter to pay Paul," causing other departments of the church to suffer in the meeting of this goal, it was suggested that this be a truly sacrificial offering, and that a week before each monthly missionary meeting the young people would remind themselves of the coming missionary offering. During that week each one would deny himself

some of the luxuries he usually enjoyed. Their offering and motto would be "Our Dedication in Dollars."

The first missionary meeting was held with eager anticipation, and the sacrificial offering amounted to \$36.50. In succeeding months they gave \$39.50, \$40.00, \$50.00 and \$70.10.

The young people then thought they would like a missionary project of their own. The building of a bungalow to house fourteen Bible school students in the Congo was suggested. But that would cost \$452. They determined to do it! To indicate their progress, the young people illuminated one of The Christian and Missionary Alliance missionary maps, placing one white bulb in each of the twenty-two mission fields. For every \$10.00 a white bulb was replaced by a green one. They could cross the entire "Alliance world" with green lights if their offerings reached \$220.

The AYFers made plans for a special missionary program to which every member and friend of the church and community would be invited. It was called "A Night in Belgian Congo." They wrote to the Congo field and got the stories of two heathen who had not yet heard the gospel, testimonies from two Bible school students and the words of a familiar hymn in the native tongue. They built a large model of the bungalow and made realistic palm trees and ferns which decorated the lower auditorium of the church. The lighting was carefully arranged.

The long awaited night of June 28 finally arrived. A tape record-

ing of African music stilled the audience as the program began. The school bell rang and from the bungalow there emerged dark-skinned "students" in native costume. A class period was conducted by the "missionary" (the pastor of the church). The hymn was sung in the native language, the testimonies were given and the "students" sang special selections. The "missionary" briefly reviewed the history of the Society's seventy-three years in the Congo, with a challenge to the "students" to give their best to God. The offering was received and the amount announced—\$180. They sang the Doxology, for they now had enough to build their bungalow. They had more than crossed the missions map twice with green lights.

These teen-agers who last year gave a total of \$30.00 to foreign missions have in the first nine months of the new pledge year given over \$500 to foreign missions and they are eagerly looking forward to better things.

Fall Roundup Program

Summer vacations are over and everyone is returning to home school and church.

In many areas the AYF has been scattered during these days, and may be even more affected by the exodus of AYFers to colleges this month. It's time for every AYF to give serious consideration and planning to the AYF program for the coming fall and winter days.

The National Youth Office has prepared a *Fall Roundup Program* release. This material has been sent to our mailing list of AYF leaders throughout the United States, Canada and Puerto Rico. If you, an AYF leader, have not received this material, please write the National Youth Office, 260 West 44th Street, New York 36, New York.

We urge every AYF to unite in the *Roundup Program* in your church during the month of September. Make an all-out effort to reach the youth of your church and community for the Lord. God grant that we shall see the greatest spiritual forward move of our AYF throughout these coming days.



W. K. BRAUN

Faculty of the Kinkonzi Bible Institute: Messrs. Braun, Mbumba, Makosso; Mrs. Braun, Mrs. Walborn, Mrs. Kroh, Miss Bryant; Messrs. Kondi, Numbi, Mabumbi, Walborn

Congo preacher says

There's No Substitute for Bible Training

By MRS. WILLYS K. BRAUN

TADAI Tondo, promising young head preacher, knows that for a fact. He has known the Mission and its message all his life, for his father is Christian chief of a nearby village and Tadaï was enrolled in the station school when he was just a youngster. A bright lad, he had no difficulty in completing the five years of primary education offered by the Mission and then the Normal school course. Sunday school teacher, young people's worker, honored member of the Mission staff—Tadaï was all that.

He's not sure why he enrolled in the Bible Institute. Perhaps it was because some of his good friends were students and apparently appreciated the school. It was a most unexpected thing to do. But, timorously, he resigned his teaching post and went back to school himself.

The first year passed uneventfully. He wanted good grades but seemed a bit surprised to find that he'd have to work, and work hard, to get them. But gnawing incessantly at his consciousness was the realization that he didn't quite belong. He knew the physical make-up of the station

as well as his own village, and he had worked in close contact with the missionary staff. He knew that he was accepted and appreciated and there was nothing about the studies that seemed strange. Define it he couldn't, but there was a restlessness, a wishing that in some way his hunger might be satisfied and a constant disappointment that it wasn't.

In the second year the pressure became intense and Tadaï began to analyze his problem. The day-by-day examination of the Word of God was disquieting. Living close to the mission station, he had naturally assimilated much spiritual truth. In contrast with the moral standards of his fellow villagers, his own standards had been almost amazingly pure, and it was easy to assume a satisfactory spiritual condition. Easy, that is, in the village and with his church friends. But forced to the personal examination of the Scriptures, such an assumption was glaringly ridiculous. His own heart was revealed as God saw it, vile, festering, doomed. The day of that discovery Tadaï will never forget.

Late into the night he wrestled with God. Midnight passed and Tadaï reached a decision. He left his bed and went to waken the pastor-teacher of the Bible Institute in town. That night Tadaï, for years a servant of the church, was born again.

This incident is not isolated, for in the Congo today there are, we suspect, thousands of professing Christians who know nothing of the reality of the second birth. In a measure that same condition undoubtedly exists throughout the world, but perhaps not to the same extent. There are reasons for this.

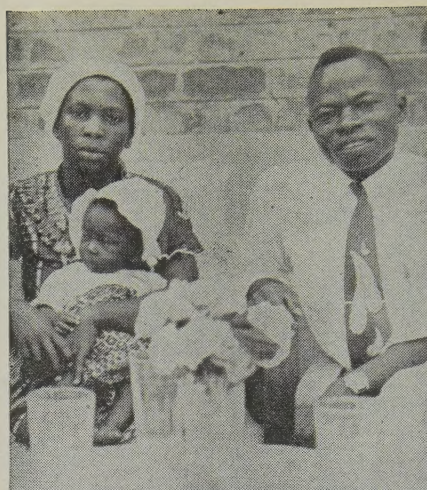
The preaching of the Word has been received openly, almost hilariously in Congo, and has indeed wrought revolutionary changes. Men long held in the terrorizing grip of heathenism have experienced the release of God's saving power. Naturally enough, their souls have responded joyfully and they have been eager to serve their newly-found Lord. Church leaders faced with the task of shepherding a mushrooming church have been forced to recruit these converts, thoroughly saved but unaware of the doctrine and illiterate in the Word, to serve as pastors in the village churches. Those who have been saved from fetishism tend to bring along their superstitious ideologies and to preach a confused message of searching after power and fire and sensational miracles. Those who have been delivered from Romanism cling to its legalistic aspect and preach a set of rules to be followed to gain heavenly merit. Such man-made spiritual leaders make up a considerable part of the Congo ministry. Small wonder that error is compounded and that heresy sometimes finds all too little resistance in the church. But well-meaning ignorance is often much more dangerous to our sheep than evil-minded paganism.

How widespread and serious is this? Let's look at it statistically. Of the present staff of eight hundred preachers, less than a quarter have had training in the Bible Institute. Of the total church membership, numbering more than 34,000, less than two-tenths of one per cent are now preparing for the ministry. In a land predominantly pagan in think-

ing, already sipping the heady liquor of nationalism, the present program of training is woefully inadequate. This is the day of God's working in Congo, but unless it is used to give adequate Bible training to those who shepherd the flock the churches will be fearfully weak and shaky.

Tadai knows little about statistics, but he does realize that Bible training is essential to Congo's ministry. Since his graduation he has received the spiritual oversight of a large and thriving church. Each week he has conducted a catechism class for new believers and now he is planning a service when 145 will follow the Lord in baptism. They have responded gratefully to his interest in them and recently presented him with a cow (comparable to a Cadillac in America) to express their appreciation. Tadai declined the gift, lest they forget that the gift of God is without money and without price.

In view of such a testimony it is not surprising that last month from Tadai's churches came nine young men to take the entrance test for the Bible Institute classes of the coming year. Several of them are recent converts; each is greatly needed in the rapidly growing churches of the surrounding villages. To train them, and hundreds of other Tadais in the field, the Kinkonzi Bible Institute is pressed beyond measure. Four new dormitories must be constructed before the opening of the school year. Family houses must be available for a select group of ten students chosen to return for a fourth year of theological studies.



W. K. BRAUN

Pastor Tadai Tondo with his family

Chairs, desks, blackboards, teachers' houses—such are the serious, heavy needs.

The supply of these needs will make possible the training of these young men so desperately needed to shepherd the thousands of believers and to continue to reap the amazing harvest in the Congo. Churches or individuals led of God to share in this need should designate their gifts "Congo Bible Institute," and send to the Treasurer, The Christian and Missionary Alliance, 260 West 44th Street, New York 36, New York.

A Chinese Harvest in Zamboanga

By AGNES BIRREL, *Philippine Islands*

Before a harvest can be reaped there must be laborers.

We had been praying for a worker for the Chinese work in Zamboanga City, a God-called, God-

sent laborer, and Mr. Paul Hoh's name was suggested. God had been preparing him for this. As a young man in Kwangsi Province, China, he was converted and consecrated his life to Christ. After he attended the Wuchow Bible School, the Reds came. He was a volunteer to serve the Lord among the Chinese in Viet Nam; then again came the Red army and forced evacuation. Mr. Hoh was willing to be a missionary to his own people across the waters in the Philippines. After months of prayer and work on government papers, there was much thanksgiving to God when word came, "Passport and visa granted!"

Sometime later a group of Christian Chinese and missionaries stood on the pier in Zamboanga, watching the ship arrive. It was easy to recognize the young Chinese couple because there was something about their faces that was different—an inner joy, light! Greetings were in English and Chinese and the joy was mutual.

The Zamboanga Chinese Church is gladly taking full responsibility for the support of these God-called laborers. Mr. and Mrs. Hoh already speak Cantonese and Mandarin, and almost immediately they began the study of a new language, Amoy, so they can reap a harvest in each language field.

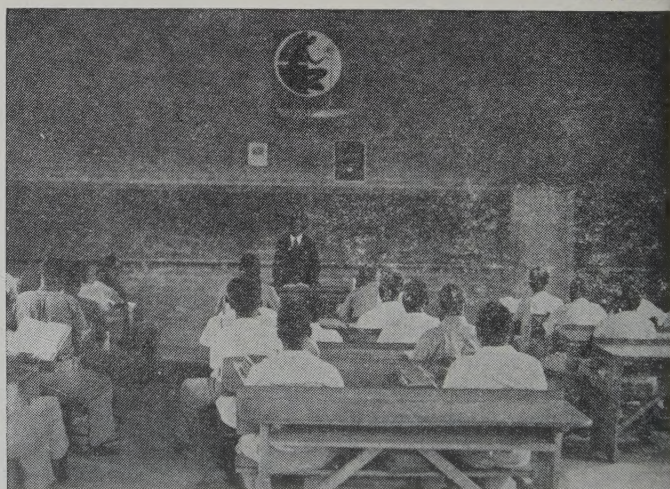
We thank you for your faithful intercession in their behalf. Will you pray now that their eyes will be continually lifted up to see the whitened field ready to harvest and that they will begin to reap?

Senior married couples meet jointly for instruction on the Christian home. Their homes will be examples in the villages.



The third year class discusses the Book of the Revelation with Mr. Numbi. Practical Christian work is part of the curriculum.

W. K. BRAUN





CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

To the Fields

Miss Janet Woehrler sailed from New York on August 15, returning to India for her second term of service. She will be stationed at Bhusawal and work among the women and children.



Janet Woehrler
India



Martha Borland
Thailand

Miss Martha Borland sailed from New York on August 15 for her first term in Thailand. She will be stationed at Korat where she will be secretary to the field chairman. A graduate of Nyack Missionary College, she is a member of the Girard, Pa., church. She has worked as secretary-treasurer for the Southwestern District for the past five years.

Rev. and Mrs. Otis G. Fisher and children, Carol, Gordon and David,

Rev. and Mrs. H. A. Jackson
Tribes of Viet Nam



On August 23 a party of thirteen missionaries sailed for Europe for language study prior to service in fields in Africa. Two are returning missionaries, eleven are going out for the first time. Shown above are (seated) Misses Ruth Hess (returning to the Congo), Clara Lou Stucky (returning to the Gabon), Dorothy Wormley, Norma Hart, Dorothy Large, Colleen Johns. Standing: Rev. and Mrs. D. Miller, Mrs. V. D. Evans, Rev. R. Niklaus, Rev. V. D. Evans, Mr. and Mrs. H. Spring.

sailed from New York on August 21, returning to Viet Nam for their second term. The Fishers are members of the Lockport, N. Y., church. They will be stationed at Cantho.

Mrs. H. A. Jackson sailed from New York on August 21, returning to Tribes of Viet Nam for her fifth term. Mr. Jackson will join her in San Francisco after some engagements in the West. They will be stationed at Djiring. Mr. Jackson will also act as representative for the National Association of Evangelicals in connection with relief work.

On Furlough

Misses Margaret E. Kemp and Lilian F. Marsh arrived in New York August 23 from Indonesia, having completed their fourth and fifth terms respectively. They were stationed at Balai Sepuak, West Kalimantan, where they taught in the Bible school.

The New Generation

To Mr. and Mrs. Edia M. Silvis, on July 28, a son, James David, in Geneva, Switzerland.

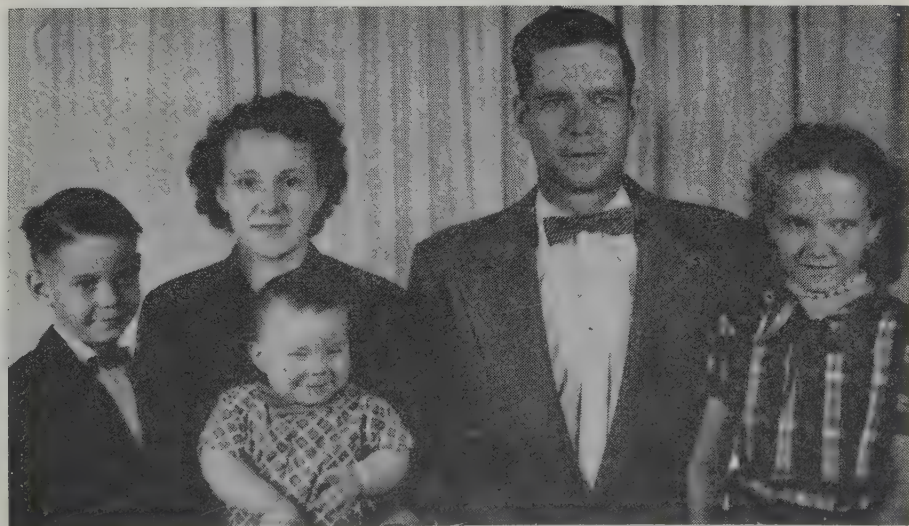
With the Lord

Mrs. Benjamin C. Mannix, wife of the Alliance pastor in Lapel, Ind., was killed in an automobile accident near Seymour, Ind., on August 13 when the car driven by her husband was hit by a truck. The truck driver was intoxicated. Mr. Mannix suffered several broken bones. Their two young sons received only minor injuries. Funeral services were held in Seymour on August 15, and from the Alliance church in Washington, Pa., on August 17.

Area Secretary on Deputation

Rev. Robert M. Chrisman, Area Secretary for India and the Far East, left

Rev. and Mrs. Otis G. Fisher and family, Viet Nam



by plane August 16 for India, where he will spend about seven weeks. He will visit most of the stations in both the Gujarati and Marathi areas, and have conferences with both Mission and national church leaders.

En route to the States Mr. Chrisman will stop briefly in Indo-China, the Philippines, Hong Kong and Japan, where he will meet with our Mission leaders in the interests of the work in general. He expects to return to the States about November 1. Pray for his ministry during these weeks, and also for a safe journey.

New Church in Blairsburg, Ia.

The new Missionary Alliance Church in Blairsburg, Ia., was dedicated on June 30. Rev. M. H. Olson is pastor. The church, which came out of the 1951 merging of the Community Bible Church of Wall Lake Township and Christ's Church of Blairsburg, became affiliated with The Christian and Missionary Alliance in December, 1951.

Rev. C. R. Thomas, District Superintendent, preached the dedicatory sermon. Rev. Richard Moulam, a member of the church and a graduate of St. Paul Bible Institute, and Rev. Palmer Rupp and Rev. Vance Berg, both of Boone, Ia., also took part.

The church, which was started in June, 1956, was completed at an approximate cost of \$31,000.

Church Dedication in Superior, Wisc.

The superstructure of The Christian and Missionary Alliance Church in Superior, Wisc., was dedicated in special services held June 23.

Rev. L. W. Pippert, District Superintendent, brought the dedicatory message. Rev. V. E. Gowdy, of Duluth, charged the congregation; Rev. N. A. Weber, of Hibbing, led in prayer, and Rev. John Nelson, a former pastor, read



Christian and Missionary Alliance Church, Superior, Wisc.

the Scripture. The architect and contractor participated in a key presentation and the congregation was led by the pastor in a responsive ceremony.

The building is contemporary in design and was completed at a cost of \$38,000. The basement unit, built in 1947 under the ministry of Rev. H. P. Voth, has served as the place of worship until now.

The church began in 1924 when a group of people met for prayer for missions and then began to hold regular services in homes. In 1925 Miss Isabelle Marvin, then in charge of the Alliance group in Duluth, conducted Bible studies. Others who have served the church are Rev. Kenneth Berglund, Rev. Vance Berg, Rev. A. P. Voth, Rev. Otto Simons, Rev. John Nelson and Rev. H. P. Voth. Rev. Marvin R. Thompson, began his ministry in 1951.

The Missionary Alliance Church, Blairsburg, Ia.



Letters

Kudos for "The Teacher"

Enclosed find my check for \$2.00 . . . send THE ALLIANCE WEEKLY to the address below. This is a man and wife who have just been assigned their first Sunday school class, composed of young people in their church. I feel that the manner in which the Sunday school lesson is covered by "The Teacher" in your paper will be a tremendous help to them.—ROY E. HATFIELD, Superintendent, City Mission, Niagara Falls, N. Y.

The WEEKLY has been the greatest single factor in my spiritual life while away from home. Different sections have been most important at different times.

Since coming to the field the Sunday school lesson in particular has brought real blessing. In my opinion Rev. Don Kenyon says more in fewer words than 99 per cent of today's writers.

His approach is always fresh, reverent and scholarly. His page is just plain good.—CLIFF WESTERGREN, Pnom Penh, Cambodia.

Used Literature for the Philippines

Sunday school quarterlies and copies of THE ALLIANCE WEEKLY not over a year old can be used to advantage by our Mission in the Philippine Islands. Good Christian books and other evangelical magazines are also welcome.

Books may be sent at the rate of 8 cents per pound or fraction, while magazines and pamphlets go at the rate of 2 cents for the first two ounces and 1½ cents for each additional 2 ounces or fraction. The weight limit is 6 lbs., 9 oz., per package.

Mark the parcel USED PRINTED MATTER—NO COMMERCIAL VALUE and address to Free Literature Department, The Christian and Missionary Alliance, P.O. Box 127, Zamboanga, Mindanao, Philippine Islands.

Sunday

READING—Philippians 3:10-21.

TEXT—"Look for the Saviour, the Lord Jesus Christ" (verse 20).

It is not enough merely to know that Christ is coming, and to desire it, but it is a great crisis in the life of a soul when it becomes truly centered there, when the source of attraction is removed from the earth to the heavens, and when it learns to live under the power of the world to come. . . . It is one thing to be a man on the earth, living for the glory; it is another thing to be a man in the glory, living for the world. We must be taken out of the world first, and then sent back into it, to be a blessing to it. The reason that Christ knew how to live was because He did not belong here. The Father had sent Him from heaven, and we must be sent from heaven, too, and work on earth as men that dwell in heaven.—A. B. SIMPSON.

Pray for The Island World; Eastern, South Pacific Districts, Mexico.

Monday

READING—Hebrews 13:1-14.

TEXT—"I will never leave thee, nor forsake thee" (verse 5).

God is present and is wholly present only to him who believes that. Our belief does not indeed cause God to be; and our unbelief does not cause Him not to be. Only, this is His nature, that He is to each one of us just according as we believe Him to be. If we choose, we can say with the fool, "There is no God." Or, if we choose, we can say with the saint, "There is nothing else in the whole world but God and my own soul." Believe in God and in His presence with you, and His Presence is immediately and wholly with you as it was with David in the Psalms and with Jesus Christ in the Gospels and with Paul in the Epistles. Have faith in God and in your own souls.—ALEXANDER WHYTE.

Pray for India; Western Pennsylvania District, Puerto Rico, Jewish Work.

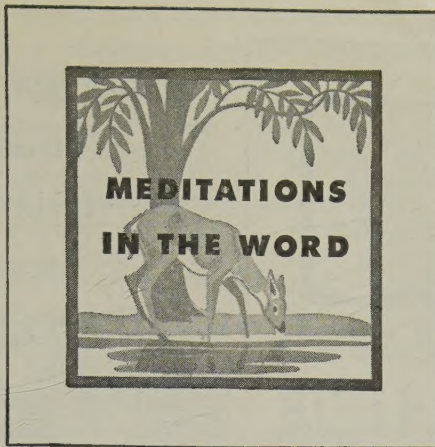
Tuesday

READING—Revelation 2:1-11.

TEXT—"Be thou faithful" (verse 10).

Wherever God puts us, He has something definite just there for us to do—something which He has brought us there on purpose to do. There is something He created you specially to do. He brings you every day into places where it is true that you are there for a definite duty. Every time we find ourselves in the presence of a need or an opportunity for helpfulness we may well stop and ask if God has not brought us to this point for this very thing. We are really ever under orders. Ofttimes the orders are sealed and are opened only as the hours move. To realize this gives all our commonest life a sacredness that should make us reverent. We are constantly serving our King.—BITS OF PASTURE.

Pray for Africa; Western, Western Canadian, Southeastern Districts.



Compiled by EDITH M. BEYERLE

Wednesday

READING—Amos 5:1-15.

TEXT—"Seek him that . . . turneth the shadow of death into the morning" (verse 8).

O soul bereft, thou mournest much
The absent face, the old-time touch,
The now stilled voice, the presence gone;
And life seems so bereft and lone.

But Christ is near! unchanged by years!
He doth not chide thee for thy tears!
Thy heavy grief, thy anguished cry,
He can subdue and sanctify.

He comes not now to take away
Remembrances of yesterday;
Not to obliterate memories blest
Of one now safe with Him at rest.

Thy bleeding heart-wound He can heal,
Though vacancy thou long dost feel;
And sorrowing sense may help Him be
A dearer Presence unto thee.

—J. DANSON SMITH.

Pray for Indo-China, Thailand; Northeastern, Eastern and Central Canadian Districts.

Thursday

READING—Psalm 16.

TEXT—"In thy presence is fulness of joy" (verse 11).

What folly it is to imagine that I cannot expect God to be with me every moment! Look at the sunshine! Have you ever said, "Oh, how can I keep that sunlight, and be sure that I have it to use while working?" Is not God, who made the sun to shine, also willing and able to let His light and His presence so shine through me that I can walk all the day with God nearer to me than anything in nature? Praise God, He can do it. Why then does He do it so seldom? There is but one answer: you do not permit it. You are so occupied and filled with other things—religious things, perhaps—that you do not give God time to make Himself known, and to enter and take possession.—ANDREW MURRAY.

Pray for South America; Southwestern, Pacific Northwest Districts.

Friday

READING—Jeremiah 17:1-10.

TEXT—"I try the reins, even to give every man . . . according to the fruit of his doings" (verse 10).

The Lord is a very careful Scrutinizer of His people. He observes not only their ways or general principles of life, but also their doings or acts, with their resultant fruits. A careful analysis of this Scripture reveals a threefold downward trend; principles of life find expression in acts, either good or bad, and in turn the acts bear their own particular kind of fruit in their influence upon one's own spiritual growth or that of others. Man may lay emphasis upon his doings and, where undesirable even in his own eyes because of the species of fruit such doings bear, forget that back of all lie his principles. The Bible reveals God as a Being of principles—always high; hence His acts are always right and the fruit, therefore, good. The closer one walks with God the more will he be concerned about the ways of his life.—PAMELL.

Pray for China, Hong Kong; Northwestern, New England Districts.

Saturday

READING—Proverbs 15:23-33.

TEXT—"Before honour is humility" (verse 33).

Wisdom and humility are inseparable handmaidens and companions. It may be possible for a humble man to lack wisdom, but it would seem impossible for a truly wise man to lack humility. The Greeks sought wisdom through reason; the Hebrews sought it in faith and reverence. For them "the fear of the Lord (was) the beginning of wisdom," and for them it was better "to get wisdom than gold." The Book of Proverbs has been called "the laws of heaven for the life of earth." Wisdom, as presented therein, is more than an accumulation of knowledge; in fact, for the wise man, it was an experience. It was personified in our Lord Jesus Christ, "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." Worldly wisdom makes for pride. "Knowledge puffeth up," says Paul in the Corinthian letter. Goodspeed says that "knowledge gives people airs."—ANONYMOUS.

Pray for Israel, Jordan, Syria; Central, South Atlantic Districts.



There is not in the world a kind of life more sweet and delightful than that of a continual conversation with God. Those only can comprehend it who practice and experience it; yet I do not advise you to do it from that motive. It is not pleasure which we ought to seek in this exercise; but let us do it from a principle of love, and because God would have us. . . . Set heartily about this work, and if you do it as you ought, be assured that you will soon find the effects of it.—BROTHER LAWRENCE.

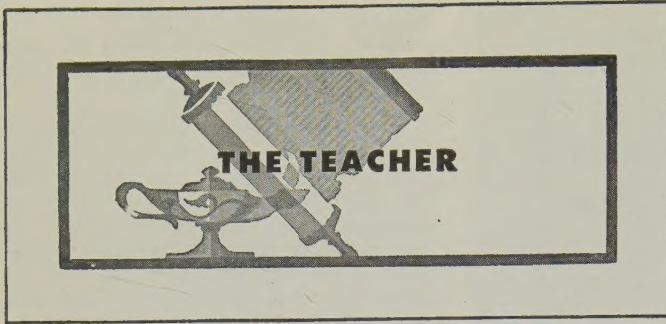
SUNDAY SCHOOL LESSON—SEPTEMBER 22, 1957

Daniel: Standing Firm in Crises

Daniel 5:1, 5, 13, 14, 16b, 17, 18, 22-28

DEVOTIONAL READING—1 Peter 5:6-11

GOLDEN TEXT—"Be strong in the Lord, and in the power of his might."—EPHESIANS 6:10.



BACKGROUND AND LESSON ORIENTATION

Ezekiel and Daniel, Israel's exilic prophets, both colorful men, are subjects of our lesson discussions. Of the two Daniel seems to be more a national hero. He was of the tribe of Judah. As a young captive he rose quickly to prominence in Babylon. His success did not affect his complete devotion to God and his people. He did not lose his place of prestige even after Babylon was overrun by the Medes and Persians. Ezekiel himself cites Daniel as an example of righteousness and wisdom (14:14; 28:3). Daniel rose to his greatest hour in his persistent search after the truth of Jeremiah's prophecy. He became God's channel for some of the Bible's most important apocalyptic writings. This week's selections are a sketchy glimpse into Daniel's encounter with the blasphemous Belshazzar.

SIMPLIFIED OUTLINE

1. *Belshazzar the Blasphemer*—Daniel 5:1, 5.
2. *Daniel the Interpreter*—Daniel 5:13, 14, 16b, 17, 18.
3. *The Judgment of a Nation*—Daniel 5:22-28.

KEY WORD ANALYSIS

(1) "Vessels of his house" (v. 23). Ritual over the centuries does not always remain within the prescribed area. There was a great variety of vessels used for the functions of the Temple. For the Jews they had spiritual significance. They were probably made of finely engraved gold and would have caught the eye of the pillaging Baby-

lonians. They would have become a symbol of victory over the gods of Judah as they were carried away in triumph. Daniel accused Belshazzar of blasphemously using them in his orgy.

(2) "Gods of silver, and gold, of brass," etc. (v. 23). Some of these very gods have been retrieved by archaeologists. They display fierceness and incontinency.

COMMENTARY ON THE PRINTED TEXT

1. *Belshazzar the Blasphemer* (Dan. 5:1, 5).

The reign of Nebuchadnezzar was the golden age of Babylon. His son, Belshazzar, had distinguished himself as a great military leader among a nation of people who were as bloodthirsty as the ages have known. They pillaged, destroyed and scattered. Her riches were the riches of wasted and spoiled cities. When Nebuchadnezzar was incapacitated, Belshazzar, the son, was brought to the throne as a vice-regent.

Behind the impregnable walls of mighty Babylon, this feast exemplified pride and degenerate indulgence—things that a holy God abominates. The cup of God's wrath was brimful of the wine of wrath. Reprieve was impossible; delay would be mockery, injustice. Suddenly the fingers of an unseen person began to scrawl a message under the light of a flickering torch. The message, addressed to the king, was seen by him and produced in him a feeling of stark terror.

2. *Daniel the Interpreter* (Dan. 5:13, 14, 16b, 17, 18).

Because of the failure of the wise men of Babylon to give the king any satisfaction as to the meaning of the message, Daniel was suggested by the queen as a possible interpreter. Having enlightened Nebuchadnezzar in an hour of similar perplexity, he had gained a reputation that was not forgotten.

Ascertaining Daniel's identity and ability, Belshazzar recognized the "spirit of the gods" in him. This is about as close as a pagan king, a polytheist, could be expected to come in his appraisal of Daniel's gift. Daniel was offered a reward contingent upon the success of the undertaking. Here he showed his true greatness by avowing that his was purely a prophetic function and therefore the reward was unnecessary. The message was sent by God. His quiet assurance of his ability must have produced an atmosphere of expectant silence. He began his message by establishing the sovereignty of God over the affairs of all nations.

3. *The Judgment of a Nation*. (Dan. 5:22-28).

Daniel laid before the king the charge of deliberate, willful defiance of God. He accused him of blasphemy. Here he became the representative of the elect nation, God's messenger to the nations. He showed the king wherein he had expressed pride, sacrilege, excess and disregard of the Most High God.

The words of the judgment were inscribed in Aramaic and are translated in the margins of most Bibles: "Numbered, numbered, weighed and divided." It was not their inability to read the words that puzzled the wise men, but what the words meant. Daniel interpreted God's intention in using these specific words.

It is quite possible that after Daniel had delivered his message he left the hall of drunken revelry. It is also possible that after the initial impact of his judgment passed they continued their revelry. It is a matter of history that before the night passed the prophecy was fulfilled.

HELPFUL HINTS FOR LESSON PREPARATION

The teacher should read extensively of the great city of Babylon. It is interesting and also a necessary background for teaching an effective lesson. It was a city of lavish glory

beyond words. It will be more impressive to the mind to see Daniel, God's man, stand alone before the court of a pagan king and deliver God's message of doom. A nod from Belshazzar and Daniel would have been a dead man.

Local Conventions

Convening September 15-22

Christians attuned to the compassionate heart of Christ keep a window open on the world of men. Reports given by missionaries have the effect of opening our hearts wider and relating what is happening in the world to the purpose of God revealed in His acts of reconciliation.

Northeastern District

Albany, N. Y.	September 15-22
Albany, N. Y.	September 15-18
Franklinville, N. Y.	September 15-18
Riceville, N. Y.	September 19-22
Arcade, N. Y.	September 19-22
Springville, N. Y.	September 19-22
Amestown, N. Y.	September 15-22
Donewango, N. Y.	September 15-18
Dewittville, N. Y.	September 19-22
Sumnerdale, N. Y.	September 19-22
Ballston Spa, N. Y.	September 15-18
Troy, N. Y.	September 15-18
Schenectady, N. Y.	September 15-18
Saratoga Springs, N. Y.	September 19-22
Warrensburg, N. Y.	September 19-22
Glens Falls, N. Y.	September 19-22
Jersey City, N. J.	September 15-18
Harrison, N. J.	September 15-18
Newark, N. J.	September 15-18
Clark, N. J.	September 19-22
Elizabeth, N. J.	September 19-22

South Atlantic District

Asheboro, N. C.	September 15-17
Bluefield, Va.	September 15-17
Charlotte, N. C.	September 18-22
Statesville, N. C.	September 18-22
Salisbury, N. C.	September 18-22

Northwestern District

Williston, N. Dak.	September 16, 17
Wildrose, N. Dak.	September 18-22
White Sulphur Springs, Mont.	September 15-18
Manhattan, Mont.	September 19-22
Dylen, Minn.	September 15, 16
Nimrod, Minn.	September 17, 18
Verndale, Minn.	September 19-22
Robbinsdale, Minn.	September 15-22
Minneapolis, Minn. (Grand Avenue)	September 15-22
(North Brook)	September 15-22
Viola Lake, Webster, Wisc.	September 15-17
Madge, Wisc.	September 18, 19
Spoooner, Wisc.	September 20-22

South Pacific District

Chico, Calif.	September 17-22
Paradise, Calif.	September 17-22

Western District

Hamlet, Nebr.	September 15-17
Stratton, Nebr.	September 18-20
Norfolk, Nebr.	September 17-19
Meadow Grove, Nebr.	September 18-22
Brunswick, Nebr.	September 20-22

New England District

Windham Plains, Me.	September 17-22
Webb's Mills, Me.	September 16-22
Portland, Me.	September 18-22

Quotes from Our Contemporaries

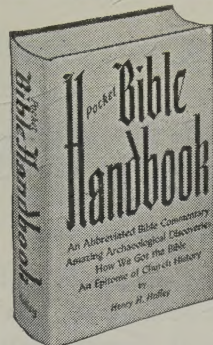
J. A. ANDERSON says in *The Gospel Crusader*:

"The Christian's secret of a happy life is found and maintained only in harmony with God's will. This brings the blessing and the Blessor. Out of God's will no lasting victory can be retained no matter what kind of experience we

may have or profess to have received"

In *The Free Methodist* JAMES F. GREGORY outlines one of the distinguishing marks of a Christian:

"A Christian is a person who has something to impart to others; he has something to give away. . . . A Christian is a man who has received something and he must share it with others."



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- #2 — Basic interior of a home in Bible times
- #3 — Desert scene with mountain background
- #4 — Typical Bible-land village scene
- #5 — Interior view of temple or palace
- #6 — A typical city street in Bible times
- #7 — Lake-side scene with mountains behind
- #8 — Interior view of Bethlehem manger
- #9 — Basic outdoor night-time scene

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A diplomat's view of

Qualifications for Overseas Service

YOUNG men and women who consecrate themselves for missionary service in foreign lands need many of the same qualifications needed by those in diplomatic service. Being an ambassador for Christ requires of them no less than is required of representatives from national governments.

A missionary who had read the book* written recently by the former United States Ambassador to Thailand, Edwin F. Stanton, was particularly impressed with the chapter entitled "The Essential Export—Men of Good Will." The missionary made a list of the qualities the ambassador considered important to men who go abroad in the service of their country. Here are some of them:

- Before offering themselves the young man and his wife should take a thorough measure of themselves, searching their inner minds and characters. They should face squarely the many unusual aspects of the future.
- They must be prepared to respect the way others think and act. To require of people in other lands a sudden response to changes in accord with Western ways perplexes them and causes resentment.
- An unusual degree of selflessness is one of the most essential requirements. A person planning on government service abroad must not expect to enrich himself, nor to advance quickly in rank or in public acclaim. Neither can he expect to live an easy life.
- A genuine liking for the people must be cultivated. Fear of disease and of strange customs must be overcome. One of the best ways to win approval and friendship among people abroad is to acquire a taste for the native foods.
- An attitude of eager interest can be turned to complaining unless a person is prepared to expect loneliness and the lack of many conveniences to which he was accustomed at home.
- People everywhere appreciate a friendly personality and a warm and sympathetic smile.
- Ability to take criticism both from the people and from associates is highly important. Both missionaries and government servants need thick skins and abounding good humor.

The call of God is the compelling factor for a missionary, yet those who go to the foreign field will not neglect these matters.

**Brief Authority*, Harper and Brothers, 1956.

THE CHRISTIAN AND MISSIONARY ALLIANCE

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